1:Gallin E-4,5 (1957-1958) 1966
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the deceased and their friends who participate in the funeral wear mourning clothes or armbands. The type of clothing worn by the relatives is determined by the nature of their relationship to the deceased. When a parent dies, sons and their wives clothe themselves completely in coarse white sackcloth, belting the garment with a hempen rope. They also wear a white cloth hat banded with hemp. The daughters and grandchildren of the deceased also wear garments of white cloth. The daughters and the female grandchildren wear hoods, and the male grandchilren wear white headbands. More distant relatives and friends who participate in the funeral usually wear an armband made of the same coarse white cloth.

Narrow strings of colored yarn several inches long worn on the mourner's arm band, headband, or hood are an additional way of indicating the mourner's relationship to the deceased. The color of the yarn or combination of colors worn indicates whether the mourner is related through the same patrilineal line, through the matrilateral or affinal side, or whether he is simply a friend. In these days most of the villagers are no longer clear which color indicates which relationship and have to ask the older people who should wear what color. However, frequently at different funerals in the village and area there appears to be no uniformity in the wearing of the colored yarn as a means for identifying the wearers' relationship to the deceased. These strings of yarn are worn by all relatives of the deceased throughout the mourning period.

Funeral Ritual

The funeral usually takes place within one or two days of the death. Most people prefer to complete the funeral as soon as possible to avoid undue expense and to enable things to return to normal, but some wealthy families prolong the funeral ceremony and delay the burial as a means of conspicuous display.

Prior to the arrival of the *tao shih*, a roofed three-walled shelter of bamboo and canvas is constructed to house their paraphernalia and an altar. When they arrive, they hang on its walls paper streamers lettered with moral sayings and a number of scrolls. These scrolls, often numbering thirteen or fifteen, depict the main Taoist and heavenly gods, the twenty-four filial acts (*erh shih sze hsiao*), and scenes of the underworld showing the courts of justice for the dead. The latter depict the punishments and tortures inflicted on the immoral and the various forms of reincarnation possible depending on the kind of life the deceased has lived.

Throughout the funeral ceremony, small children are led from scroll to scroll by their elders, usually their grandparents, while each scroll is explained to them. Great care is taken to explain the nature of the

178 the household pays any attention to its time. Punctuality
805 according to a clock is important for miners, factory workers, and those who work in town. For other villagers, only the bus and the school operate according to time scheduled by a clock but even then, the school bell and bus passage through the village ten minutes before leaving for town make the clock unnecessary.

805 The traditional Chinese conception of the passage of
a 822 time in general is that time movement is cyclical. That is, time proceeds as if it were traveling down a corkscrew. Whatever is happening has happened before in the past and will happen again in the future. I have employed the analogy of a corkscrew rather than a closed circle because of the recognition that although events are individually unique, the general patterns are repeated.

In addition to this contrast with the American view of time as if it were passing along a straight line into infinity, there is a comparative long-range approach in opposition to the American short-range approach. Illiterate villagers are aware of events which occurred hundreds of years ago or at least an idealized reconstruction of the events and the memory of the events remain important factors
173 in decision processes in the village. For example, some
805 village family lines were said to have originated in Honan, emigrated to Fukien 500 years ago, and then to Taiwan 130 years ago. Other village family lines with the same surname